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REPORTS.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LXIX (1914),
pts. 1, 2.

The first 'heft' (266 pp.) of this volume is a 'festschrift' for Professor J. M. Stahl's eightieth birthday.

Pp. 1-39. Die Reichspräfektur des vierten Jahrhunderts. Otto Seeck. An attempt to complete Mommsen's work, by tracing the development of this office from the days of Diocletian.

Pp. 40-55. Zur Peutingerschen Tafel. F. Philippi. The map was made about 150 A. D. It was probably based, in part, on a wall map in some public building at Rome.

Pp. 56-79. Der Verlauf der Kampfszenen in M and O. P. Cauer. A bit of inconclusive speculation as to the comparative ages of two books of the Iliad.

Pp. 80-86. De Menandri Heroe. P. E. Sonnenburg. Conjectures as to the plot of the play.

Pp. 87-94. Prodikos bei Aristophanes? L. Radermacher. *Τάλαντον*, with the meaning of 'balance', is said to be an Ionic word. If so, the words *ταλάντῳ μουσικῇ σταθμῆσεται*, Ran. 797, betray the influence of some Ionian. And this Ionian could hardly be any other than Prodikos! The words *ὀρθότης τῶν ἐπῶν*, Ran. 1181, remind the writer of the importance which Prodikos attached to *ὀρθότης ὀνομάτων*.

Pp. 95-108. Randbemerkungen. W. Kroll. Criticism of sundry sections in W. A. Baehrens' *Beiträge zur lateinischen Syntax* (Leipzig, 1912). On the repetition (or omission) of the preposition with a second noun—the *ἀπὸ κοινοῦ* construction in Latin poetry is probably due to the influence of Greek poetry. On *tum*, in the sense of *praeterea*. On irregular positions of *quoque*. On the aoristic perfect—sometimes required in the 'clausula', sometimes due to the example of poetry. On the use of a singular verb after a neuter plural. On the indicative and subjunctive in relative sentences.

Pp. 109-122. Zur italienischen Ueberlieferung des Lucrez. Carl Hosius. *L* is the oldest and most faithful copy of Poggio's codex. It is more important than Munro thought. *F* and perhaps *U* and *V* are next in value.

Pp. 123-138. Anmerkungen zur lateinischen Syntax. R. Wünsch. (1) On the formula *ita me di ament*. (2) On phrases with *macte*. (3) On such genitives as *lacus Averni* (originally a possessive). Such phrases as *Troiae urbem, regionem Epiri*, are due to analogy. (4) On the construction of *invideo*. (5) In the introduction to Cato's *De Agri Cultura*, p. 11, 16 (*quod promisi institutum principium*), *institutum* is a supine, and belongs to *promisi*.

Pp. 139-159. Zur Geschichte des syrischen Heliopolis. H. Winnefeld. The evidence of inscriptions and coins.

Pp. 160-169. Das Gemälde der Schlacht bei Oinoë in der Stoa Poikile zu Athen. F. Koepp. Perhaps placed there at the suggestion of Pericles.

Pp. 170-190. Zu Sophokles *Ichneutai*. K. Münscher.

Pp. 191-204. Strittige Interpunktionen in den Gedichten des Horaz. E. Schweikert. Discussion of several passages which are, or should be, printed as questions: Ep. II 1, 53-54; C. I 9, 1-4; C. I 14, 1; C. III 23, 17-20; Ep. II 2, 19. Other doubtful passages, of a different kind, are Sat. I 6, 42-44; Ep. I 16, 5-8.

Pp. 205-232. Der Hexameter des Ennius. K. Witte. In Homer and in Ennius the principal caesura may come in the fourth foot (hepthemimeral).

Pp. 233-243. De Ovidio et Menandro. W. Schwering. (1) De Poenuli Plautinae versibus 337, 338 (Greek parallels to Plautus' *spectare—spectari*). (2) De Artis Ovidianae versu I 99 (*spectatum veniunt, veniunt spectentur ut ipsae*). (3) De Poenuli scaena I 2 Menandri Carchedonio tribuenda. (4) De imitationibus quibusdam Ovidianis.

Pp. 244-252. Das dorische \bar{a} im Trimeter der attischen Tragödie. O. Hoffmann.

Pp. 253-254. Zu Andokides *Myst*. 68. A. Elter.

Pp. 255-266. Zu Dionysios Brief an Pompeius und Demetrios *περί ἐρμηνείας*. A. Brinkmann.

Pp. 267-283. Die Lebenszeit Catulls und die Herausgabe seiner Gedichte. B. Schmidt. The writer defends the dates he has set for the life of Catullus (82-52). He holds that the dedicatory poem to Cornelius Nepos refers, not to all the poems of Catullus which have survived, but only to a part of them—that there were once several books of his poems.

Pp. 284-298. Die Interpolationen in Prokops *Anekdata*. F. Rühl. These are Christian, or monkish, in tone.

Pp. 299-341. Kritische Untersuchungen zur Geschichte der Heldensage. P. Friedländer. (1) An attempt to reconstruct the Milesian 'stratum' of the story of the Argonauts. Similar studies of (2) Der Krieg um Theben and (3) Οἰχάlias ἄλωσις.

Pp. 342-392. *Άγνωστοι θεοί und die Areopagrede des Apostels Paulus. Th. Birt. A long criticism of Norden's recent book.

Pp. 393-413 and 427-463. Drei Gedichte des Properz. F. Jacoby. The three poems are I 9, II 24 A, III 8. The first is compared with Catullus, VI. *Copia*, line 15, is *copia canendi*.

Miszellen.—P. 414. W. Aly. Zu Aischylos Prometheus v. 480. Suggests *πιστόν* instead of *πιστόν*. Cp. Theocr. XI 2, *ἐπίπαστον*.—Pp. 414-415. H. Mutschmann. Sext. Emp. adv. log. I 339 (p. 263, 19 Bekk.)—Pp. 415-416. G. Mercati. Un codice non riconosciuto dello Ps.-Filopono sull' Isagoge di Porfirio. This is in Cod. Vat. Gr. 309.—Pp. 416-417. A. Klotz. Cic. Phil. II 64. For 'qui rei publicae sit *hostis*' (V), or '*infelix*' (D), read *infensus*.—Pp. 417-419. E. Bickel. Zum christlichen Fischsymbol. For *accipiens aerem*, Hieron., Adv. Jovin. I 40, read *accipienserem* (a late form of *acipenserem*).—Pp. 419-420. Zu Manilius I 285. For *ei* write *eri*, i. e. *aerei*.—Pp. 420-421. *fricticulae*, -arum f. The word means something baked or roasted.—Pp. 421-424. V. Gardthausen. *ὄξύρνηχος* und *ὄξυγράφος*.—Pp. 424-426. A. Brinkmann. Note on the burning mountain in Lycia (Olympus).

W. P. MUSTARD.

HERMES XLV.

Fascicle 3.

Auf Spuren alter *Φυσικοί* (321-336). W. Capelle, continuing his source studies of ancient physicists (cf. A. J. P. XXVIII 99), cites passages from Arrian, whose assignment to the II century A. D. by Wilamowitz he accepts (cf. A. J. P. XXVIII, p. 470), from pseudo-Arist. *περὶ κόσμον*, Plut. *Quaest. Conv.*; Aul. Gell. XIX 5, etc., which treat of the effect of *πνεῦμα* in snow, foam, etc., producing *ὄγκος*, whiteness, etc. These views are traced through Posidonius and the pseudo-Arist. problemata to Aristotle, who created the literary *γένος* of the problemata, on which C. adds a valuable note (cf. Arist. de gen. an. II 2). But Plato Tim. 83cd points farther back, and so, after rejecting Anaxagoras, Diog. of Apol., and Democritus, C. decides on Empedocles, the first to attack the

problem of color, as the one who transmitted the question of color, if not of *πνεῦμα*, to the physician Philistion, from whom Plato received it (cf. Fredrich Hippocr. Unters., p. 47; Wellmann Fr. d. gr. Aerzte I 68 f.). Aristotle, however, depended on Diocles of Carystus, a pupil of Philistion (cf. Wellmann, l. c., p. 10, 21. 67. 74 ff.).

Die Uebergabe des Schwertes an Pompeius im December 50 v. Chr. (337-346). C. Bardt cites Cic. ad Att. VII, 4, 2, and VII, 8, 4 to show that Pompey was in the vicinity of Naples Dec. 10, and at Formiae Dec. 25, 50 B. C.; these data, with other considerations, show that Pompey must have been in the vicinity of Rome between Dec. 2 and 6, when Marcellus the consul took it upon himself to make him commander of the legions at Capua. Pompey, however, still hoped for the prearranged conference with Hirtius, who arrived in Rome on the evening of Dec. 6; but disappointed Pompey by leaving before daybreak the following morning. As Cicero does not mention this illegal act of Marcellus no importance could have been attached to it. The dramatic presentation of a sword on that occasion is probably a literary fiction of Ap-pian (cf. B. C. II 31), as no one else mentions it (cf. Suet. Vit. 8). Groebe has wisely added a summary of Nissen's chronology of this period to Drumann III, p. 357, n. 3.

Der Name des Apostels Paulus (347-368). H. Dessau discusses the various interpretations of Acts 13, 9: *Σαῦλος δὲ ὁ καὶ Παῦλος*, offered by Jerome, Rufinus, St. Augustine and moderns, and concludes that Paul, having arrived in the chief city of Cyprus, with the prospect of missionary activity in Pamphylia and Cilicia, felt the need of a gentile name. The proconsul's name, pronounced *Πῶλλος*, was unlike *Σαούλ*; but Paul chose it, probably from a desire to mark his first success with a representative of the great outside world. Such a change of cognomen (Paul's gentilicium is unknown) was not unusual for a Roman citizen; but, whereas to adopt the name of a governor elsewhere might have been regarded as presumptuous, in Cyprus inscriptions show that this had been done under C. Ummidius Quadratus, one of the predecessors of Sergius Paulus. Interesting examples of similar changes of names are given.

Die Composition der Vita Constantini des Eusebius (369-386). G. Pasquali shows that the edict of Constantine (Euseb. vita Const. II 24-42), giving the Christian church its legal status after his victory over Licinius, is genuine, as its main features are summarized in ch. 20 and 21, and the introduction in ch. 22 and 23 is in Eusebius' style. The awkward way, however, in which the text of the edict follows the

summary, points to a later insertion, and, as other insertions appear, it is probable that Eusebius revised an original draft of his *βασιλικὸς λόγος*, when he learned of the recall of Athanasius, etc., so that it came to be more of a political pamphlet. His death, probably, May 30, 338 A. D. interrupted the revision.

Lesefrüchte (387-417). U. v. Wilamowitz-Moellendorff continues his miscellaneous contributions (cf. A. J. P. XXXIV, p. 482): CXLV. Emendations to Aeschylus' Prometheus: v. 566, *αλευαδα*, a corruption of *αλειμαι*, to which *φοβοῦμαι* was a gloss; v. 692, for *κέντρῳ ψύχειν ψυχὰν ἐμάν*, read *τύψειν ψ*. [late, cf. Veitch], Dindorf's *ψήξειν* means 'to curry'; v. 924/5, read *θαλασσίαν τε γῆς τινάκτειραν νόσων | αἰχμήν, τρίαῖναν ἢ Ποσειδῶνος σκεδᾷ*.—CXLVI. In Eur. Orestes 982 f., two distinct versions by Euripides got mixed, a) *μόλοιμι τὰν οὐρανοῦ | μέσον χθονός τε τεταμέναν | αἰωρημάτων πέτραν | ἀλύσεισι χρυσέαισιν ἐξ Ὀλύμπου (= ἡ πέτρα δι' αἰωρημάτων, αἰωρονμένη ἐξ Ὀ. τέταται ἀλύσειν)*; b) *μόλοιμι τὰν ο. μ. χθονός τε φερομένην | δίναισιν βῶλον ἐξ Ὀ.*—CXLVIII. Thuc. I, ch. 4-8 is analysed, and the inorganic inclusion of marginal notes in ch. 6 and 7 is shown, due, probably, to the editor.—CXLIX. Plato, Laws 753 d 6 to 754 d 3, recommending two hundred supervisors of elections, was an original draft, to which were added subsequently provisions for a mixed body of thirty-seven *νομοφύλακες*, which illustrates, together with the second treatment of the *hipparchs* (756 a, 3f.), the unfinished state of composition. Such discrepancies and others in the Laws cannot all be charged to Philip of Opus, who probably did most of his work under the eyes of Plato, just as Riemer prepared Wilhelm Meisters Lehr- u. Wanderjahre for the aged Goethe. But it is unjust to Plato to ascribe the *Epinomion* to him. Plato seems to have utilized for his Laws a collection of *νόμοι* and *νόμιμα* which he had prepared for his *Critias*.—CL. A contribution to Philodemus' Index Academicorum (cf. A. J. P. XXV 468). The verses of Apollodorus, in pap. 1021, Col. XXVII and XXVIII, are harmonized with Diogenes 4, 61 by reading *λέγουσιν <ὥς>* (for *ὥν*), so that the discrepancy of ten years in the period of Lacydes' headship of the Academy appears to be due to his inactivity during the last ten years of his life owing to ill health. Other textual problems touching the period between Lacydes (241/0-206 B. C.) and Carneades (mission to Rome 155 B. C.) await solution. The date of the archon Theaitetus is not certain, but lies between 149/8 and 143/2 B. C.

Ueber den Mailänder Ambrosianus M des Aristophanes (418-447). Victor Coulon shows, from a collation, the importance of M.

Augustus Soter (448-460). Walter Otto brings together

a great deal of inscriptional evidence to show that the Hellenistic Soter-cult of Ptolemy in Egypt was succeeded after the Roman conquest (30 B. C.) by the cult of Augustus-Soter, beginning in Ptolemais. This cult, independent of the goddess Roma, became general in the provinces. The association of Roma with Augustus (cf. Suet. Aug. 52) was probably a later development (cf. Cassius Dio LI 20, and the provincial oath: ὁμνῶ Δία, Γῆν . . . καὶ αὐτὸν τὸν Σεβαστόν κ. τ. λ.).

Miscellen: A. M. Harmon (461-463) points out the word play in Plaut. Mil. Gl. 787, where consucidam connotes both sucosam and sordidam. Sucidus in popular speech meant 'dirty' from its application to unsoured wool (cf. Italian derivatives sucido, sudicio, sozzo, Koerting, Lat.-Rom. Wörterb., p. 834).—Theophanes Kakridis (463-465) thinks the terrifying dreams of Dido (Aen. IV 9) were visions of a marriage with Aeneas, modeled after Apoll. Rh. Γ 616 ff. Anna's words v. 34: id cinerem ff. show there had been no warning from Sychaeus as J. Henry thought (Aeneidea II 557 ff.).—G. Pasquali (465-467) discusses fragments from Tryphon dealing with accent.—G. Busolt (468) accepts with Niese the MS reading Εὐπάγιον in Diod. XIV 17 for Wesseling's conjecture Ἐπιτάλιον (cf. Genethliacon für C. Robert, p. 12, n. 3), which, however, does not affect Busolt's main contention (cf. Hermes 45, p. 232 and A. J. P. XXXV 224).—M. Wellmann (469) identifies Oxyrh. pap. II 234 as a fragment of Apollonius Mys' περὶ εὐπορίστων φαρμάκων (cf. Gal. XII 646).—Fr. Vollmer (469-474) ably defends: Lydia, dic per omnis hoc deos vere (Hor. carm. I, 8, 1) against Vahlen (cf. A. J. P. XXXV 225). The shorter phrase, without oro, rogo, etc., occurs in Terence (Phorm. 764), although he uses the longer expression five times; Cicero used it frequently, Ovid four times; hence Horace may have used it once, even though he used the longer form six times. The aptness of hoc-vere is shown by Petron. Sat. 128, 3: dic, Chrysis, sed verum. The metricians all testify to hoc deos vere, probably after Caesius Bassus.—Bruno Keil (474-478) derives ἀκοαι in IG IV 955 (= aquae, Wilamowitz) from ἄκος, ἀκέομαι. Hence the Ἀκόαι were divinities of healing like Akeso, etc.—S. Sudhaus (478-479) tries to illustrate how in the archetype of the Menander papyrus of Cairo, the omitted words with their catch-words (cf. Brinkmann, A. J. P. XXIV 350/1), had been introduced into the text. He adds, however, that the new readings of Jensen modify his illustrations.—Karl Meiser (480) quotes Eunapius' praise of Libanius (Förster I, p. 7), who like Horace's good poet revived archaic words (Ep. II 2, 115), and proposes for καθαίρων, <καθιερῶν>, for which see Suidas καθιεροῖ and Herod. I 92 and 164. Förster reads <αἶρων>.

Fascicle 4.

Die christlichen Martyrien (481-505). Joh. Geffcken, in opposition to Harnack, shows that already before Diocletian, literature played a part in stories of Christian martyrs. The word *μάρτυς* is purely of philosophical origin (cf. Epictetus I 29, 47), the first great example being Socrates, who is often quoted. The influence of this Hellenistic literature appears also among the Jews (cf. Maccab. IV). G. admits now the genuineness of the Acts of Scili (180 A. D.) on account of their simplicity; but those of the contemporary Apollonius reveal their artificiality through their literary form, and the improbable execution of the informer. This is no denial of his martyrdom, just as the reality of the trial of Apoll. of Tyana can be recognized beneath the extravagant story of Philostratus. Even some of the marvellous acts, such as the victim's biting off of his tongue (cf. Hieronymus vita Pauli), have their prototypes (cf. Diog. Laert. IX 59), [cf. Gibbon, Roman Emp. II 191].

Ein alexandrinisches Gedicht vom Raube der Kore (506-553). Ludolf Malten reconstructs an outline of the Demeter-Kore myth from an analysis of Ovid Fasti IV 393-620 and Met. V 341-661, and, shows how the story, itself devoid of transformation characters, served merely as a frame-work in Met. V. For the Sicilian legend Timaeus was the source (cf. Diod. V, 2, 1f.); for the Eleusinian episode the Hom. Demeter-hymn with Attic-Orphic modifications was used. The combination of this matter, including the Epic Typho legend, was the work of an Alexandrian poet, as shown especially by the love motif (cf. Apol. Rhod. III 127, 142, 275). Bethe's suggestion of Nicander's *Ἐρεποούμενα* as Ovid's source, takes no account of the Fasti, and is otherwise unsatisfactory. Nor is a mythological handbook to be considered; Zinzow's and Alm's views are refuted. Numerous indications point to the *Αἴτια* of Callimachus (cf. Rohde, Gr. Rom.², p. 93, 2; Peter Fasti Einl., p. 15), whose sixth hymn seems to take a longer account of the myth for granted; of which fragm. 469 (Schneider) may be a specimen.

Beitrag zur Geschichte der attischen Königsliste (554-563). M. Wellmann attributes the oldest list of Attic kings: Cecrops, Erechtheus, Pandion, Aigeus, Theseus, to Pherecydes of Lerus, and after a discussion of Amelesagoras as a V century writer of Attic antiquities (Wilamowitz considers him an impostor of the IV century B. C. in Antig. v. Karyst. 24, n. 17), concludes that Amelesagoras introduced Erichthonius as the successor of Cecrops, he being the first to treat the Erichthonius legend. This list Hellanicus developed, as

follows: 1. Cecrops; 2. Erichthonius; 3. Pandion I; 4. Erechtheus; 5. Pandion II; 6. Aigeus Nisus; 7. Theseus; 8. Menes-theus; 9. Demophon; the characteristic feature here, is the duplicating of Pandion. Toward the end of the IV century B. C. the neo-Attic list, with Cranaus, Amphictyon and Cecrops II took its place.

Menanders Epitrepontes und Apollodors Hekyra. (564-582) K. Stavenhagen, after a discussion of some of the scenes of Men. Epit., on the basis of Leo's reconstruction (cf. Hermes XLIII, p. 133 f. and A. J. P. XXXII 464), attempts to show how Apollodorus developed his plot of the Hekyra (= Ter. Hec.) from Men. Epitrepontes. Apollodorus' character Pamphilus, however, does not show the appreciation of man's equal moral responsibility with woman, as we find in Menander's Charisius, a motif that Menander probably derived from Euripides' Auge (cf. Epitr. 585. Körte and Nauck frag. 266).

Zu Seneca und Martial (583-594). G. Friedrich shows by numerous examples how much Seneca, with his pointed style, influenced Martial. At times questions of text can be thus determined, as in Mart. 2 II 82, 4 *acceptas pilas*, by *acceperat*, in Sen. de ben. II 32, 1; or the meaning shown, as for example, of *cena ambulans* in Mart. VII, 48 by Sen. ep. 78, 23. Friedrich shows also the influence of the older Seneca and Lucan on Martial.

Römisches und griechisches Recht in Plautus Persa (595-614). J. Partsch attempts to reveal the legal procedure of the Greek original, and determine the Roman juridical elements added by Plautus. Such an examination is desirable for all Roman comedy.

Miscellen: H. Dessau (615-617) supplements his remarks on the small number of Roman officials from Greece (cf. Hermes 45, p. 14 ff., 22. 23) with a discussion of Plutarch's attitude, revealed in his *περὶ εὐθυμίας* 10.—F. Bechtel (617-618) finding an inscription *εἶρις* (= *ἱρίς*, cf. above, p. 223) derives this and the form *Εἶρις* from a common form **Εῖρις* (cf. *εἶκατι* and Hom. *εἶρικοσι*, Solmsen Unters., p. 253) and proposes as the Homeric phrase *ποδηνεμος ὠκὺς *Εῖρις*.—Adolf Deissmann (619) shows by Oxyrh. pap. 933 that *παρὰ Ἀφρικανοῦ*, following the address, was permissible in a letter (cf. Herm. 45, p. 415).—F. Skutsch (619-623) finds antistrophic respon-sion between Plaut. Epid. 166-168 and 169-170 a, according to the metrical scheme: —υ— —υ— —υ— —υ— || —υ— —υ(υ)— | —υ —υ—, followed by a Reizianum (cf. Lindsay Captivi 100).—A. Körte (623-627) discusses the Athene-Nike inscription in **Εφην. ἀρχ.* 1897, 176 Tab. XI.—M. Bang (627-

630) shows that Cingius—not Cincius—Severus is correct (cf. Pauly-Wis. III 2558).—C. Robert (630–632) emends Aeschyl. Choeph. v. 159–163 (cf. Dindorf text) ἰώ, τίς . . . <εἶσ'> ἀνὴρ . . . | Σκύθην τ' . . . παλίντον <ον ἰέντ'> | . . . Ἄρη . . .—W. Otto (632–636) rejects Plaumann's thesis that in Ptolemais, alongside of the eponymous cult of Πτολεμαῖος Σωτήρ there existed a city-cult of the first Ptolemy, as Θεὸς Σωτήρ. However, the former may have started as a local cult in Ptolemais, to be developed later under Philopator.

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